



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

# THE CHURCH AND THE WORLD

## MISSIONS

### **British Missions During the War**

Dr. S. A. Donaldson, master of Magdalene College, Cambridge, contributes an article to the April number of *East and West* on "Foreign Missions and the War," in which he gives a thoughtful survey of the missionary situation at home and abroad as it is affected by the war. Hostilities have now been in progress long enough to permit of a fairly accurate conjecture as to what the effect will be on conditions both at home and abroad and what will be some of the most important problems pressing for solution when the war is over.

Dr. Donaldson has made a careful investigation in consultation with representatives of the leading missionary societies. His conclusions are instructive and on the whole encouraging to those who at first looked for the utter paralysis of the missionary forces.

As to the condition at home, it cannot be said that there has been any falling off of missionary interest or any great shrinkage in missionary giving. The fact is there has been rather a quickening of spiritual life and a corresponding strengthening of the missionary purpose throughout Great Britain. Rev. Cyril Bardsley, of the Church Missionary Society, has recently pointed out that "nearly all our great missionary societies have found their origin in a time of war." So far there is no evidence of missionary resources failing. Nearly all the societies report that their strength is maintained. In some cases there is a lack of men, owing to the large enlistments in the army from among missionary workers. Some of the accustomed sources of revenue have been dried up, especially where Young Men's Christian Associations have been depleted by recruiting, but there have been

many special gifts to offset this. Few of the societies have had to withdraw men from the active work, and the supply of women missionaries has shown no sign of diminishing. It is true that advance work has had to be postponed and new building plans abandoned in some cases, but on the other hand there are societies which report an increase in their receipts over last year. All speak of a spirit of devotion, sacrifice, and a high sense of responsibility that is most gratifying.

As to the conditions on the mission fields themselves, the reports, when all is considered, are very satisfactory. The unhappy spectacle of Christian nations at war has not, to anything like the extent that was feared, prejudiced converts or even heathen against Christianity itself. So far the British mission fields have not suffered to any great extent from the ravages of war, but there are distressing and delicate problems arising where missionaries of the belligerent nations have been accustomed to work side by side or in each other's territory. The University Mission to Central Africa, founded under Livingstone's inspiration, is situated in German territory; many German missionaries have been working in British India. A difficult situation is presented in Samoa, which has been transferred from the German to the British flag. These difficulties are not settled yet by any means, but there is evidence of constraint and forbearance on both sides and a manifest desire to preserve the interests of the Kingdom of God no matter what nation is immediately identified with those interests.

One of the most perplexing problems which will arise for Britain after the war, in missions as well as in social and governmental relationships, has to do with India.

The conviction is growing continually that a readjustment is inevitable and in that readjustment the gravest perils will have to be faced. Of one thing the Christian conscience of Britain is sure—the fact that hundreds of thousands of Moslems are fighting in the ranks of the allied armies imposes upon her the peculiar responsibility to evangelize them.

### **The Secular Press as a Missionary Agency in China and Japan**

Dr. Donald MacGillivray, secretary of the Christian Literature Society for China, writing in the April number of *East and West*, strongly advocates the wider use of the secular press by missionaries for the work of the Christian propaganda. He reminds Western readers that the great publicity campaigns for religious and reform movements have found powerful auxiliaries in the daily newspapers, and he sees in the fast-increasing power of the press in the Orient a hitherto unworked mine, with abundant promise, right at the hand of the missionary.

The plan has already been tried in Japan, where Rev. Albertus Pieters, of the Dutch Reformed Church in America, began in 1913 to secure space at current rates in the newspapers of the Oita district, which has a population of about 1,000,000 souls. The space has been used in much the same manner as an American merchant would use an advertising medium. Articles on the Christian religion were inserted, invitations to correspondents were given; and a bureau was formed for the purpose of answering personal inquiries and following up individual cases. As a result of the first year's trial, at a comparatively small expense, thousands of people who could never have been reached or induced to attend a Christian meeting have been brought in touch with the gospel message.

Owing to the financial consideration a different though not quite so satisfactory

plan has been tried in China. The editor of the *Ta Lung Po*, a Christian weekly, has been sending out his leading articles, for reprint without expense, to a large number of the provincial daily papers. Experience has shown that the editors on the whole welcome the material thus supplied them and there has already grown up a connection which will result in the steady transmission of Christian thought into a wide area of the Chinese Republic. Dr. MacGillivray sums up a number of the advantages that this work has proved:

1. It works, and with money would work better and secure more results.
2. It reaches unreached classes.
3. It reaches intelligent classes for they only can read the papers.
4. It will help the missionaries in every province without regard to denomination.
5. It will have an influence on the editor and his conduct of the rest of his paper. They must measure up to the standard set by our articles.
6. Friendship thus begun will open up the way for all sorts of co-operative social service.

### **The Need in Korea**

William Ingraham Haven, writing of Korea in the April number of the *Bible Society Record*, emphasizes once more what we are frequently hearing from those who are familiar with conditions in that land. He says, "I find in my heart no purpose of criticism, but if I am wholly true to my impressions, I should say I think the gospel message to the Koreans needs a greater emphasis placed upon its social values, not that this should even be the major emphasis, but one cannot but feel that Christianity should make, and that early, among a people that accept it, a noticeable betterment in environment."

This suggests the great problem, and it may also be said, the greatest opportunity of the modern missionary in the Orient: to

translate Christianity as quickly as possible into the terms of social and national life. The Orient is changing rapidly. Korea is changing with it; the same article testifies that Seoul, its capital, is fast being transformed into a modern city and bids fair to become one of the most attractive cities of the East. The great danger lies in the possibility of Western ideas of civilization taking root and developing beyond the power of the missionary to keep pace with them.

If western civilization as it develops in the Orient can be permanently welded to the Christian ideal in the minds of the oriental peoples, there is no limit to the possibilities for good that may result. On the other hand, if this new and quickly absorbed civilization is divorced from those Christian ideals which have accompanied us in every stage of our development, there is at least an equal possibility of disaster.

This is in line with the judgment recently given by Dr. John R. Mott, and more recently by Dr. Shailer Mathews, that quality, devotion combined with statesman-like ability and vision, counts far more than numbers in the missionary forces of the East today.

### **The Work of European Continental Missionary Societies**

From the standpoint of missions, one of the most regrettable features of the present war is the partial paralysis of European missionary effort. The Christians of the world are turning with a new interest to those societies on the continent whose work is now so seriously hampered. In English-speaking communities there has been a general lack of accurate information concerning the many missionary activities that have found their base among the European nations.

The *International Review of Missions*, in seeking to remedy this defect, has made

available for the English reader a succinct statement of the work of European societies. The article surveys the various mission fields of the world and recounts the part taken in each by the various European societies. At the close a summary is given of the different societies in Europe, country by country. It is too lengthy to reproduce here but it may be interesting to notice a few of the most significant items. The figures do not claim absolute accuracy but may be depended upon to convey an adequate impression.

In Germany there are reported 27 societies at work supporting more than 1,200 men missionaries and more than 400 single women. These minister to a Christian community of about 700,000. In the Far East, German missionary effort has been directed chiefly toward China, where 143 men and 69 single women are at work chiefly in the province of Kwantung. In Japan she is represented by a single society with two missionaries. In the Dutch East Indies, German missionaries number 119 men and 24 single women. Germans have large missionary interests in British territories. In India 207 men and 50 single women; in British Africa and Egypt 253 men and 57 single women were maintained up till the outbreak of the war. German missions are also carried on in German Africa, the Near East, in Oceania, Australia, the West Indies, and the American continent.

French Protestant missionary labors are carried on in British South Africa, Madagascar, Senegal, the French Congo, Tahiti, and New Caledonia. The Paris Missionary Society numbers 95 men and 28 women and has a Christian community of 220,000.

The Dutch Missionary Societies control a staff of 131 and minister to a Christian community of 300,000.

The total number of Swedish missionaries is given at 168 men and 137 single

women. Their activities extend to China, India, South Africa, the Congo, Eastern Turkestan, Eritrea, and Abyssinia.

The Norwegian Missionary Society labors in Madagascar, South Africa, Hunan Province, in China, supporting 70 men and 30 single women. Besides this there are several minor societies in Norway working chiefly in China with 28 men and 16 single women.

Danish missions are conducted in Manchuria and South India; these maintain about 80 missionaries.

Finnish missions in China and German South West Africa support 29 men and 17 single women and have a community of some 3,500 Christians.

The thing that impresses one in reading such a review is the fact that the Kingdom of God knows no political boundaries.

## CHURCH EFFICIENCY

### A Church Efficiency Convention

The *Presbyterian Advance* of April 1 announces a Church Efficiency Convention to be held in Hot Springs, Arkansas, September 28 to October 1, 1915. The convention will comprise the eight synods of Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Missouri, Oklahoma, and Texas. The purpose of such a convention is to study the problems which all these synods have in common and to increase the efficiency of local congregations, presbyteries, and synods, that this whole work may move forward more aggressively.

The resolutions preliminary to the calling of this unique convention are full of suggestion for all religious bodies and are worthy of being passed on:

1. That we seek to inspire our people with a new vision of their mission in this section and a new sense of the task before them.
2. That we seek to demonstrate, by the character of our work, our rightful place as a factor in the thorough evangelization of this section.
3. That we inaugurate an efficiency campaign in all our organizations, calling attention anew to the mission of our church and emphasizing the need for a more aggressive policy in the prosecution of this work.
4. That we inaugurate a denomination-wide campaign of information as to the

opportunities offered in these synods for the advancement of the Kingdom through the ministry of our churches and the responsibility upon the church for the doing of this work.

### An Institutional Church in Los Angeles

Gross Alexander, writing in the April number of the *Methodist Review Quarterly*, describes a new venture of the Trinity Southern Methodist Church of Los Angeles. The congregation has just completed, at an outlay of \$1,000,000, an institutional church building. The religious problems which a large and rapidly growing city presents to its churches must be met by readjustments to changing conditions, if those churches are to maintain their life and the service for the community which is expected of them. Some of these readjustments involve the breaking away from old traditions and conventions and are never without their critics. General criticism however, is of little value; each church must work out its own salvation as each situation presents its own peculiar problem. Not the least among the problems which the modern city church has to face is that of providing for the expense involved in the kind of work it feels called upon to perform. If it is to minister to the people of a great city where rents are enormous, and where